

Year 17  
Gaurābda 485, Month—Śrīdhara, Day—Kṣīrodaśāyī,  
Number 2 Saturday, 32 Āṣāḍha, Saṁvata 2028, 17th July 1971  
July 1971

Vaiṣṇava

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

Translation: I offer *praṇāma* to the Vaiṣṇavas, who, just like desire trees, can fulfil the desires of everyone and who are full of compassion for conditioned souls.

At the beginning of all tasks, an auspicious invocation is prescribed.

Therefore, those who engage in the discussion of the narrations of Bhagavān's pastimes—those who are entirely dependent on Bhagavān—taking refuge in their lotus feet is the essence of all auspicious invocations for us.

We offer our salutations (obeisances) to those Vaiṣṇavas.

Those Vaiṣṇavas are the sanctifiers of the fallen; I am fallen, and upon taking refuge in them, they will protect us.

I am a living entity deprived of many things—suffering from various deprivations (I am pulverized by various types of privations). The Vaiṣṇavas are wish-fulfilling (desire) trees. They are capable of fulfilling all desires.

If they were miserly, my desires would not be fulfilled. However, Bhagavān has made them more generous than anyone else in the world."

They are wealthier than anyone else. Even if we seek auspiciousness but approach others instead of the Vaiṣṇavas, we will not achieve our desired goals. On the contrary, it will bring us more inauspiciousness.

वैष्णवों का गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

"The gravity (significance, *gurutva*) of the Vaiṣṇavas (devotees) is, in all  
respects, more venerable than the triviality (wantonness, *laghutva*) of the non-  
Vaiṣṇavas (non-devotees). The scriptures say—"

वैष्णवो गुरुतुल्यो गुरुतुल्यो गुरुतुल्यो गुरुतुल्यो गुरुतुल्यो गुरुतुल्यो  
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वैष्णवों का गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

*avaiṣṇavopadiṣṭena  
mantreṇa nirayaṁ vrajet  
punaś ca vidhinā samyag  
grāhayed-vaiṣṇavād guroḥ*

*Hari-bhakti-vilāsa* (4.366)

**In other words one who accepts a *mantra* from a non-Vaiṣṇava *guru*  
goes to hell. Therefore one should again receive *dīkṣā-mantra* from a  
Vaiṣṇava *guru* in accordance with the rules and regulations.**

यदि कोई वैष्णव गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

By analyzing this verse, we must first consider whether there is any thing  
(*vastu*, truly abiding substance) else apart from the Vaiṣṇava. Apart from the  
'Vaiṣṇavas' there is an entity (object, *vastu*, truly abiding substance) named  
'Viṣṇu'.

'वैष्णवों' का गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

There is a term called 'Avaiṣṇava'. Those who worship Viṣṇu daily are  
Vaiṣṇavas. Those who do not worship Viṣṇu should also worship Him. They are  
Avaiṣṇavas.

यदि कोई वैष्णव गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

Those who, abandoning the narrations of Lord Viṣṇu's pastimes, listen to  
other narrations; who, abandoning the remembrance of Lord Viṣṇu, indulge in  
other thoughts and anxieties; and who consider the worldly acts of eating,  
drinking, and living as '*dharma* (constitutional function),' they are 'Avaiṣṇavas.'  
The garlands and flower remnants (*nirmālya*) of Lord Viṣṇu, the food-remnants  
(*prasāda*) of Lord Viṣṇu, and the *prasāda* remnants of Viṣṇu's devotees are worthy  
of our daily consumption.

वैष्णवों का गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

It is our daily duty to listen to and speak the narrations of Lord Viṣṇu's  
pastimes. Following in the footsteps of the Vaiṣṇavas is also our daily duty

यदि कोई वैष्णव गुरुत्व (significance, *gurutva*) वैष्णवों के गुरुत्व (devotees) के, सभी  
विषयों में, अधिक श्रेष्ठ है (wantonness, *laghutva*) के। न-  
वैष्णवों (non-devotees)। श्रुतियाँ कहती हैं—

If we are deprived of all these services and become engrossed in other activities, then we become 'Avaisnavas.'

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We might think—if someone is a Vaiṣṇava, and another person chooses to be an Avaiṣṇava according to his interest, then what is the fault in that?

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However, becoming an Avasinava brings forth various kinds of difficulties.

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Three types of afflictions—*ādhyātmika* (miseries arising from the body and mind), *ādhidaivika* (those arising from other living beings) and *ādhibhautika* (those arising from the natural environment) manifest.

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Turning away from Bhagavān is the root cause of all suffering. It is because of abandoning devotional service (*bhakti*) and engaging in other activities that we are experiencing hardship.

[illegible]

Due to the free will of living entities, we are abandoning the worship of Bhagavān and striving so that others may worship us instead."

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With such efforts, we have assumed the role of the 'doer.' Due to the lack of realization of our true nature, these thoughts arise—'I am the doer,' 'I am the enjoyer,' 'I am the seer,' 'I am the meditator,' etc.

[illegible]

The day we associate with saintly persons, we will realize that we are not the doers; Bhagavān is the one to be served [Bhagavān is the *sevya-vastu* (the object of service)].

[illegible]

The pure realization of Bhagavān is very scarce in this world. We are especially inclined to wander in the path of fruitive work (*karma-māṛga*).

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The person who wanders in the path of fruitive work (*karma-mārga*) is called the 'doer (*kartā*)'. We want to become the recipients of the world's affection through virtuous deeds (*sat-karma*).

[illegible]

The devotees of Bhagavān graciously tell us, “The devotional service of Bhagavān is the only duty. It is the duty of all living entities, including demigods, animals, birds, and humans, to serve Bhagavān.

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ଆମେ ଚିନ୍ତା—“ଯଦି ଆମେ ପଥର, ତେବେ ଆମେ ପଥରର ଭୂମିକା ଗ୍ରହଣ କରିବା; ଯଦି ଆମେ ଗଛ, ତେବେ ଆମେ ଫଳ ଧରିବା। ଯଦି ଆମେ ମନୁଷ୍ୟ, ତେବେ ମନୁଷ୍ୟ ଭାବେ—ଶିକ୍ଷା ହେବା, ସାମାଜିକ ଓ ନାଗରିକ ହେବା—ସମାଜ ଓ ଦେଶ ଗଠନ କରିବା, ଏବଂ ଅନେକ ଅନ୍ୟ କାର୍ଯ୍ୟ ଆମର ଦୃତ୍ୟ। ଆମେ ଘରରେ ରହିବା, ଜାହାଜରେ ଯିବା,” ଏବଂ ଅନେକ ଅନ୍ୟ ସମ୍ବେଦନା ଆମର ଆଗରେ ରହିଛି। ଏହାକୁ ଆବାଞ୍ଚାବତା (ନାବିଶ୍ଵାସୀତ୍ଵ) କୁହାଯାଏ।

We think—“If we are stones, we fulfill the role of stones; if we are trees, we bear fruit. When we are human, being human—becoming educated and civilized—forming society and the world—developing the nation, and many other tasks are our duties. We will stay at home, board ships,” and countless other resolutions are present before us. This is called Avaiṣṇavata (nondevotional aptitude).

We think—“We have become stones, our work is like that of stones, we have become trees, our work is to bear fruit. When we have become human beings, then being human means—getting educated, becoming civilized, forming society and the world, developing the country, and many other such tasks. We will live in a house, we will board a ship”, and countless other resolutions like these are always present before us. This is what is called *avaiṣṇavatā* (non-devotional or worldly mentality).

We think that just as stones and trees have their own roles to play, human beings have their own set of responsibilities. As humans, we are expected to educate ourselves, become civilized, build and contribute to society, work towards the progress of our country, and fulfill many other duties. We plan to live in a house, travel by ship, and make countless other plans and resolutions. This kind of thinking is what is known as *avaiṣṇavatā*, or a non-devotional and worldly mindset.

The term “avaiṣṇavatā” is a Sanskrit word that refers to a state of mind that is focused on worldly and material pursuits, rather than spiritual or devotional ones. In this context, the author is suggesting that our tendency to make plans and resolutions for our worldly lives is an example of this kind of mentality.

ଆମେ ଚିନ୍ତା—“ଯଦି ଆମେ ପଥର, ତେବେ ଆମେ ପଥରର ଭୂମିକା ଗ୍ରହଣ କରିବା; ଯଦି ଆମେ ଗଛ, ତେବେ ଆମେ ଫଳ ଧରିବା। ଯଦି ଆମେ ମନୁଷ୍ୟ, ତେବେ ମନୁଷ୍ୟ ଭାବେ—ଶିକ୍ଷା ହେବା, ସାମାଜିକ ଓ ନାଗରିକ ହେବା—ସମାଜ ଓ ଦେଶ ଗଠନ କରିବା, ଏବଂ ଅନେକ ଅନ୍ୟ କାର୍ଯ୍ୟ ଆମର ଦୃତ୍ୟ। ଆମେ ଘରରେ ରହିବା, ଜାହାଜରେ ଯିବା,” ଏବଂ ଅନେକ ଅନ୍ୟ ସମ୍ବେଦନା ଆମର ଆଗରେ ରହିଛି। ଏହାକୁ ଆବାଞ୍ଚାବତା (ନାବିଶ୍ଵାସୀତ୍ଵ) କୁହାଯାଏ।

If we listen to the instructions of the Vaiṣṇavas, they mind express the eternal truth that ‘The devotional service of Lord Viṣṇu is the only duty of the living entities.’ Therefore we feel scared to hear *hari-kathā* (narrations of Bhagavān Hari’s pastimes) from them.

ଆମେ ଚିନ୍ତା—“ଯଦି ଆମେ ପଥର, ତେବେ ଆମେ ପଥରର ଭୂମିକା ଗ୍ରହଣ କରିବା; ଯଦି ଆମେ ଗଛ, ତେବେ ଆମେ ଫଳ ଧରିବା। ଯଦି ଆମେ ମନୁଷ୍ୟ, ତେବେ ମନୁଷ୍ୟ ଭାବେ—ଶିକ୍ଷା ହେବା, ସାମାଜିକ ଓ ନାଗରିକ ହେବା—ସମାଜ ଓ ଦେଶ ଗଠନ କରିବା, ଏବଂ ଅନେକ ଅନ୍ୟ କାର୍ଯ୍ୟ ଆମର ଦୃତ୍ୟ। ଆମେ ଘରରେ ରହିବା, ଜାହାଜରେ ଯିବା,” ଏବଂ ଅନେକ ଅନ୍ୟ ସମ୍ବେଦନା ଆମର ଆଗରେ ରହିଛି। ଏହାକୁ ଆବାଞ୍ଚାବତା (ନାବିଶ୍ଵାସୀତ୍ଵ) କୁହାଯାଏ।

Blinded by delusion and our petty narrow-mindedness, we then accuse the Vaiṣṇavas by saying—“When the Vaiṣṇavas do not condone our unruliness and sense gratification, they are being sectarian or biased.”

[It is said in the Śvetāśvatara Upaniṣad (4.7):

*samāne vṛkṣe puruṣo nimagno’nīśayā śocati muhyamānaḥ  
juṣṭam yadā paśyaty anyam īśam asya mahimānam eti vīta-śokaḥ*

The *jīva* and the indwelling Paramātmā both reside in the same tree, namely the material body. The *jīva* is attached to material sense enjoyment, and is therefore sunk in the bodily conception of life. Bewildered by *māyā*, he cannot find any means of deliverance, and thus he laments. However, by the influence of *sukṛti* acquired over many lifetimes, he can obtain the mercy of Īśvara or His *śuddha-bhaktas*. At that time, he will see in his heart that there is a second

individual within the tree of his body. This is Īśvara, who is served eternally by His unalloyed *bhaktas*. When the *jīva* witnesses the uncommon glories of Śrī Kṛṣṇa, he becomes free from all lamentation.]

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The day we understand the essence of the *Śruti* '*juṣṭam yadā paśyaty anyam īśam,*' that day we will be liberated from the materialistic vision of the visible world.

[illegible]

On that day, we will be able to release ourselves from the shackles of the opinions of the atomists, the natural optimists, or the opposing sects (*sampradāyas*).

Alternative: It is only when we attain that state that we will be able to free ourselves from the anxieties and troubles of materialistic thinking, as well as from the opposition and criticisms of other philosophical traditions.

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Those who are specially aware of the devotional service of Bhagavān and have dedicated all their efforts to cultivating love for Bhagavān, by following in their footsteps, we will be able to make our ears fruitful and meaningful.

Alternative: By following the example of those who are deeply devoted to Bhagavān's service and have dedicated themselves to cultivating love for Him, we will be able to make our ears truly useful and meaningful, and thus fulfill the purpose of our hearing.

[illegible]

However, if we listen to the words of the Avaiṣṇavas (nondevotees) and follow their advice, we will spend countless lifetimes serving every atom of the visible world in a covered state of consciousness.

Alternative: But if we heed the words of those who are not devotees of the Lord and follow their guidance, we will become entangled in serving every single particle of the material world, and as a result, our countless lifetimes will pass by in a state of spiritual bondage.

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From the Vaiṣṇavas, we will hear that by serving Viṣṇu, we indeed serve all conscious and unconscious atoms. The service of Viṣṇu is our primary duty.

[illegible]

Vaiṣṇavas are devoid of material possessions. Nothing can tempt them. There is no desirable object in the other world or in this world that is more alluring than the beauty of the tips of the nails of Lord Kṛṣṇa's lotus feet.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

When we are not tempted by the pure devotional service of Bhagavān, we must understand that the deluding *māyā* (illusory potency of Lord Kṛṣṇa), in various forms, is seizing and attacking us.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

Those who serve the undivided object, it is only in following them that the well-being of living entities lies.

Alternative: The well-being of living entities is only possible by following those who serve the indivisible, absolute reality.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

If a poor person adopts the guise of a donor, he can only give according to his limited wealth. However, the eternal wealth of the Vaiṣṇavas is ‘Sākṣāt Nārāyaṇa’ (Lord Nārāyaṇa Himself).

Alternative: A person who is poor, even if he pretends to be a generous donor, can only give to others based on his own meager resources. However, the Vaiṣṇavas possess a wealth that is eternal and limitless, for their treasure is ‘Bhagavān Narayana Himself’.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

Even if Bhagavān Nārāyaṇa personally gives Himself, there is still something left for Him to give. However, the devotees of Bhagavān can completely bestow Bhagavān upon anyone. No harm befalls Bhagavān through their offerings.

“যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন”

*pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*  
*Bṛhad-āraṇyaka Upaniṣad (5.1)*  
and *Īśopaniṣad* (invocation)

Translation: The *avatārī-puruṣa* (the origin of all *avatāras*) is complete and perfect. Because He is completely perfect, all *avatāras* emanating from Him are also complete. All that emanates from the Supreme Complete is complete. Even if the complete is subtracted from the complete, He still remains complete. In no way does that Parameśvara experience any diminution.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

From the science of mathematics, it can be understood that when something is taken out of an object, only its remainder remains.

Alternative: It can be understood from mathematics that when something is taken out of an object, only the remainder is left.

যদিও আমরা পূর্ণাঙ্গ ভগবৎ সেবা করেও ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, তবুও আমরা ভগবৎ সেবা করে ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন, ভগবৎ আমাদের দ্বারা আক্রান্ত হতে পারেন

However, when something is taken from an indivisible, unlimited and complete object, there is no loss to the indivisibility of the original object.

ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ । କିନ୍ତୁ ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ ।

The true knowledge of the indivisible, unlimited and complete object is the property of those who are devoted to the service of Bhagavān Kṛṣṇa in every way, and their incomparable feet cannot be compared to any other object.

ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ । କିନ୍ତୁ ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ ।

It is everyone's duty to serve those Vaiṣṇavas. The glory of serving Vaiṣṇavas is greater than serving Viṣṇu Himself. Serving Viṣṇu is only possible through serving His devotees, the Vaiṣṇavas.

ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ । କିନ୍ତୁ ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ ।

When Lord Kṛṣṇacandra appeared in this world, He said—“Render service unto Me.”

ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ । କିନ୍ତୁ ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ ।

When Śākya-simha emerged, the thinkers of the external world said, “Śākya-simha is not Viṣṇu. Our *guru* is a supreme *yogī*; Viṣṇu is an ordinary entity.”

ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ । କିନ୍ତୁ ସତ୍ୟର ସମ୍ପର୍କରେ ସମସ୍ତଙ୍କର ଜ୍ଞାନ ସମାନ ନୁହେଁ ।

However, in the proper context, Buddha is Viṣṇu. All Buddhists can be called Vaiṣṇavas, but because they rely on the path of logic, even though they are inherently Vaiṣṇavas, their Vaiṣṇavism is covered. Therefore, they do not have the pride of being Vaiṣṇavas.

[Note:

#### Advaita-vāda or māyāvāda in Kali-yuga

*Śrīmad-Bhāgavatam*, *Līṅga Purāṇa*, *Bhaviṣya Purāṇa* and *Varāha Purāṇa* describe Buddha as the ninth of the *daśavatāra* (ten incarnations). In *Śrīmad-Bhāgavatam* 10.40.22, obeisances have been offered to Viṣṇu Buddha: *namo buddhāya śuddhāya daitya-dānava-mohine*. This Viṣṇu Buddha was born in the beginning period of Kali-yuga (about 3,500 years ago, or 1,500 B.C.) in Gayā as the son of Añjana or Ajina. ‘*Kalau prāpte yathā buddhau bhagavān nārāyaṇaḥ prabhu.*’ About 500 B.C., another Buddha was born. This was Śākya-simha Gautama Buddha, who took birth as the son of Śuddhodhana and Māyādevī in Kapilavastu. Indian philosophers have acknowledged this Buddha as an atheist, because he rejected the *Vedas* and *īśvara* and instead propagated the philosophy of *śūnya-vāda*. His doctrines are known as *bauddha-vāda* or Buddhism.

It is important to understand that there are two Buddhas. They are both described in famous, authentic Buddhist scriptures such as *Amara-koṣa*, *Prajñā-pāramitā-sūtra* and *Lalīta-vistāra*, which verify that Viṣṇu Buddha is not Gautama Buddha the son of Śuddhodhana. For more detailed information please refer to The History of Impersonalism.

Viṣṇu Buddha opposed the *jīva-himsā* (violence) mentioned in the *Vedas*, but He was not an atheist. Gautama Buddha was born 1,000 years after Viṣṇu

Buddha, and was enlightened with *tattva-jñāna* in Bodhi-sattva (Gayā), Viṣṇu Buddha's birthplace. They are two different people. Gautama Buddha denied both the *Vedas* and *īśvara* and was thus a complete atheist. As we have already seen, Buddhists say that this world is *śūnya* (void). Śaṅkara Ācārya very cleverly used word jugglery to propagate Gautama Buddha's conception under the name of *māyāvāda*.]

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Logical thinkers are extremely reluctant to serve Kṛṣṇa. Dantavakra, Śiśupāla, and others thought, 'He is not the complete truth and the Supreme Lord (*pūrṇa-tattva* Bhagavān); therefore, we can match Him'

[illegible]

Bhagavān Kṛṣṇa, transcending all fragmented religions, revealed that He alone is the undivided and unlimited reality, saying '*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*'—'Abandon all varieties of religion and simply surrender unto Me.'

[illegible]

However, *mahā-vadānya* (most magnanimous) Śrī Śrī Caitanya Mahāprabhu, being the Supreme Kṛṣṇa Himself, introduced Himself as ‘merely a devotee of Lord Kṛṣṇa’ to remove the envy of living beings, rather than calling Himself ‘Lord Kṛṣṇa’.

[illegible]

In the Dvāpara Yuga, Kṛṣṇa said, ‘Surrender unto Me.’ This statement made it difficult for some envious logical thinkers to understand Lord Kṛṣṇa.

[illegible]

However, when Śrī Śrī Gaurasundara said—“I am not Kṛṣṇa, but an ordinary individual like you. You people should not think that worshiping Lord Kṛṣṇa will only fulfill Lord Kṛṣṇa's self-interest. Rather, it will fulfill your own self-interest completely.”

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Therefore, He sometimes said, 'I am an insignificant living entity (*kṣudra-jīva*); a *jīva* should not be called Lord Viṣṇu.' Some would call Him 'Lord Viṣṇu,' but as the world teacher in the role of an *ācārya*, Śrī Śrī Gaurasundara who is Lord Kṛṣṇa Himself would cover His ears.

Alternative: Therefore, He sometimes said—"I am an insignificant living entity, one should not address a living entity as Lord Viṣṇu." When some people would address Him as 'Lord Viṣṇu', Śrī Śrī Gaurasundara, who was playing the role of an *ācārya* (a preceptor who teaches devotional service to Lord Kṛṣṇa by one's



personal example) and the educator of the masses, used to close His ears although He was Lord Kṛṣṇa Himself. □□□□□□□□

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Śrī Śrī Caitanya Mahāprabhu performed various kinds of pastimes to benefit all the living beings in the world who are full of envy and jealousy and to remove their conception of enjoying Kṛṣṇa. Therefore, even now, the logical and philosophical personalities of the world, with bowed heads, are worshiping the lotus feet of Śrī Śrī Caitanya Mahāprabhu, also known as Caitanya Deva.

[illegible]

Śrī Śrī Gaurāṅga-deva, through His work as a *guru* in this world, has shown people that the lotus feet of the *guru* are even more necessary than Śrī Kṛṣṇa Himself. Kṛṣṇa Himself has proclaimed that He is the devotee, and has thus propagated the glory of the devotee.

[illegible]

This way, even the most intimate and exclusive devotees can understand—  
“I (Śrī Śrī Gaura-sundara) am also a devotee, meaning I am a servant of Lord Kṛṣṇa. Lord Kṛṣṇa is my worshipable Lord.”

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Lord Kṛṣṇa Himself, in the form of a devotee, has given the instruction to search for Lord Kṛṣṇa, and has taught that for the living entities, there is no other duty besides searching for Lord Kṛṣṇa.

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He showed the living entities, by putting His finger in their eyes, that their welfare cannot be achieved by searching for fragmented or divided things. Śrī Gaurāṅga Mahāprabhu, although being Lord Kṛṣṇa Himself, proclaimed Himself as the “servant of the servants of the Vaiṣṇavas” and thus did a great favor to the logical and philosophical people—

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After Lord Śrī Kṛṣṇa's instruction to Arjuna, many logical and philosophical people arose, and Śrī Gaurāṅga Mahāprabhu has poured abundant water to extinguish the fire of their arguments and logic.

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Those who had become logical and philosophical after reading the *Śrīmad Bhagavad-gītā*, and had conceived the supremely merciful Lord as “self-centered”

and “self-interested”, were also able to understand the essence and human-like sweetness (*mādhurya*) of the character of Bhagavān Kṛṣṇa, the fully independent Supreme Personality of Godhead, by seeing the character of Śrī Gaurāṅga Mahāprabhu.

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Śrī Gaurāṅga-deva is the *guru* of all *gurus*. He explained that although Gurudeva is non-different from Bhagavān, the principle of the Guru eternally exists as the prime element (*pradhāna-tattva*) of a devotee of Bhagavān.

Alternative: Śrī Gaurāṅga-deva is the *guru* of all *gurus*. He has explained that although the *guru* is non-different from Bhagavān, the *guru* principle is eternally established as the primary element (*pradhāna-tattva*) of the devotee of Bhagavān.

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Śrī Śrī Caitanya Mahāprabhu, accompanied by His eternal associates, is the object of our worship. Without His eternal associates, the worship of Śrī Gaurāṅga-deva is not possible.

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There is no other path to the welfare of living entities without the worship of Vaiṣṇavas. Imitation of Vaiṣṇavas does not lead to the welfare of living entities—following in them footsteps does.

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It is impossible for living entities to imitate Lord Kṛṣṇa. By attempting to imitate Lord Kṛṣṇa, various heretical sects (*apa-sampradāyas*) like the Āṣṭa and Bāṣṭa have been created—"

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*Māyāvāda* (The incorrect philosophy of monism) was created—in the name of the philosophy of purified non-dualism (*śuddha-advaita-vāda*), either the doctrine of impure monism (*viddha-advaita-vāda*) or the doctrine of monism (*kevala-advaita-vāda*) was created.

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The artificial imitation of the path demonstrated by the *mahājanas* (spiritual authorities) is mere '*karma-kāṇḍa* (fruitive activity)'. It is not '*bhakti* (devotional service)'.

[illegible]

*Bhakti* is the natural disposition of the soul. *Karma*, being a function of the soul's material designations, is a transient ritualistic activity aimed at enjoying the fruits of past action. The service of Bhagavān is eternal, and both the servant of Bhagavān and Bhagavān Himself are eternal.



Even after infinite eons of practicing *prāṇāyāma*, the mind's suppression will not be achieved. That effort is futile, like an elephant's bath

When the mind attempts to deceive its master, the soul, only then does the living being become a wanderer in the realm of *karma*.

All the religious practices propagated in the world through external or gross contemplation have impaired the system of worshiping Bhagavān. Protecting the suffering souls from these practices is the sole duty.

The various systems of religious practices that have been propagated in the world through external or gross means of contemplation have all led to the decline of the system of worshiping the Lord. It is the sole duty of the devotees to protect the living entities who are afflicted by the threefold miseries through these systems.

The servants of the Supreme Being, Śrī Viṣṇu, may engage Vaiṣṇavas in activities that yield temporary relief—these are all narrow, hedonistic, mental constructs. True devotees keep such materialistic thoughts thousands of leagues away.

The idea that the servants of the Supreme Lord Śrī Viṣṇu, the Vaiṣṇavas, will perform the work of *karma* and provide temporary relief, is a narrow and materialistic conception. Those who are truly self-realized and devoted to their spiritual duties keep such materialistic ideas at a distance of thousands of miles.

How far have we been able to alleviate the deficiencies and inconveniences of the earth through such doers? The name of one's egoistic agency is mental religion (*mano-dharma*).

In the Śrīmad Bhagavad Gītā, it is said, 'Deluded by ego, the soul thinks itself to be the doer.' When driven by such mental constructs, the living being forgets the refuge of the Lord and aspires to become a hero of actions.

[Note:

*prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate*

(Gītā 3.27)

Translation: All aspects of material activity are performed by the modes of material nature but a person whose intelligence is bewildered by false ego thinks self to be the doer.]

[illegible]

Let the honor of all individuals in the world remain, but keeping them honored in all those honors, realizing that we have no honor of our own, we should be prepared to serve the Lord and His devotees for eternity.

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Abandoning all thoughts unbecoming of a Vaiṣṇava, we should follow the great Vaiṣṇava sages and remain engaged in the service of Bhagavān. Other efforts cannot alleviate our fear of falling into hell or the punishment of Yama. Therefore, only by becoming servants of the Vaiṣṇavas can the living beings achieve success in their worldly life.

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—jagad-guru Ōm Viṣṇu-pāda Śrīla Sarasvatī Tḥākura